

THE MASTER MIND

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Edited by
ANNIE RIX MILITZ

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THE SCIENCE OF HEALING

BY ANNIE RIX MILITZ

The tongue of the wise is health.—Prov. 12:18.

For they [the words of truth] are life unto those that find them and health to all their flesh.—Prov. 4:22.

For it is neither herb nor mollifying plaster that restoreth them to health; but thy word, O Lord, which healeth all things.
—Wisdom of Solomon.

But we speak the wisdom of God . . . not the wisdom of this world, nor of the princes of this world, that come to nought. For the wisdom of this world is foolishness with God.—I Cor. 2:7, 6 and 3:19.

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith.—I Tim. 6:20.



RYDEN compares our knowledge and our seeking for wisdom to children, who play upon the shores of the ocean of Omniscience, whose feet are being laved by its wavelets and whose treasures are a few shells and pebbles that are but hints of the riches of the great Deep.

It is a well-known fact that the wisest of our scientists are the most modest. Their knowledge seems nothing to what is to be known. It is with difficulty that a John Muir is made to deliver the secrets that he has wrested from nature in his long vigils in her presence, and his patient and self-sacrificing immolations upon her altars.

"Nothing can be surely known," is the sigh of some of our most indefatigable investigators and seekers after know-

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ledge. "The most that we can know is that we know nothing" is the agnostic position of many scientists, and in the century, just past, pessimism flourished rankly.

The reason why material science so fails to give its followers the assurance and satisfaction, that Wisdom ever promises to its devotee, is that it is material, therefore in the realm changeable and unreliable. No science is upon a sure foundation that neglects the Source of life and Its laws. The great scientist is essentially religious and today he is especially open to spiritual instruction so that much can be expounded to his intellect that has not been demonstrated to his senses but only intuitively discerned.

Of all the pursuits of knowledge, none has so sadly needed a scientific foundation as that of healing. Of vital interest to every human being, this important art and practice has seemed the farthest from a logical and satisfactory presentation, of all the great factors in the progress of the human race. And no one has realized this with deeper regret than the noble army of physicians and surgeons themselves. How they have hailed every great physiological discovery, such as that of the circulation of the blood! How eagerly have they embraced inventions and methods of cure that could in any wise be explained in terms of cause and effect! But remedies come and go and none, at least in these modern times, outlives the generation that sees its birth, the rising to the zenith of its power and its passing into desuetude.

Thus is it a well-settled conclusion in the minds of our best physicians, that *materia medica* can never be a science. The reason given is the great variety and uncertainty of the human constitution. But while medicine has been relegated to the region of the unscientific, the art of healing has not been so served. On the contrary, "hope rises eternal" in the breast of the physicians, who are most devoted to humanity's benefitting, that a great science of healing may be uncovered, the knowledge of which, increasing, shall ultimate in unchanging health, established in the race and perpetuated by knowledge that cannot be refuted but must be accepted as inevitable. As mathematics is upon a foundation that experience cannot shake or sentiment melt away, so must the science of healing rest upon great principles and laws.

A school of physicians will gather during the next ten years that will be the advance guard of a great procession of scientific practitioners, and the basis of their theories and practice will be the correspondence between the thoughts and feelings of a man and his physical expression. These will become doctors in the original meaning and the derivation of the word, that is, "teachers." They will teach men and women how to think truly and love divinely, how to be free

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from those pernicious destroyers of men's physical welfare, fear, worry, discouragement, as well as the common and special sins that undermine our health and set up the chronic and acute diseases that compass our death. They will teach the correspondence between thoughts and things, between the elements and states of mind and how our bodies need not be affected by plague or pestilence, if there is nothing in our minds that corresponds in contaminating and corrupting influences or an ignorance that is the soil in undeveloped mentalities, that receives the seeds of evil suggestions.

Swedenborg discovered the science of correspondence between the subjective and the objective, and prophesied that it would be a hundred years before the world would accept his discovery at its right value. Poets, prophets and seers throughout the ages have glimpsed and expressed the correspondence but it remains to our day and age to make a scientific and practical application of that correspondence to the art of healing.

The knowledge is an open field to all comers whether religious or unreligious, whether moral or unmoral, as mathematics and astronomy can deliver their truths to whoever seeks them with sufficient application. And yet as every great scientist is essentially religious so also he who will reach the pinnacle of achievement in this latest development of science, healing, must believe in the one God as the source and power of all the wisdom and the healing works performed through the instrumentality of man.

Jesus Christ had an exact knowledge of healing which he demonstrated by doing all his works perfectly and making no failure in whatever he attempted. He also had the wisdom not to essay certain problems, as a mathematician does not attempt to give all the figures in a repeating decimal or to state the square contents of a circle in definite numbers. To know the limit of a vehicle in expressing any certain science is wisdom. Jesus did not try to heal where doubt was rampant, he would not even attempt such working, such was the exactness of his knowledge. "He did there no mighty works because of their unbelief, but healed a few of the sick therein."

One of the first great principles of this science is that *God is the one and only healer in all healing*. It matters not what the means may be that is used, God is the only power that heals. It may be a reasonable method or a superstition, it may be a medicine or a prayer, it may be a new and unproven discovery, a patent medicine, a blind faith, an abracadabra, springs, mud, diet, exercise, an eccentric theory, a shocking method, like the blacksmith that healed people by swearing at them. Whatever the means used, the real healing power is God. This Jesus emphasizes and reiterates

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throughout his whole ministry: "It is not I that do the works but the Father that dwelleth in me." "I can do nothing of myself." "I speak not of myself, it is the Father that dwelleth in me he doeth the works."

But of all the methods used, only those can be continued in with increasing and certain results, that are the ways in which God works. Revelation, which is now being accepted by scientific men under the name of intuitive evidence, declares the direct method of God is "*speaking the word*" and using the subtle vehicles of man's interior nature to carry the word, which itself is infinite in forms of expression from the utterance of the Holy Name (secret, except to Christ initiates), to a continued and persistent teaching from day to day.

All other methods are substitutes for the Word and they finally lose their efficacy because of the progressing nature of man. But whoever chooses the highest method of all is in the position to handle the other ways and not be handled by them; to choose the lesser and temporizing quasi-remedies not for his own aid, but to help the faint faith of his patient with a skillful sympathy and an undeceived astuteness, that is able to meet the needs of all the manner of men and make no failure. This Jesus did. He knew that Spirit was doing the healing and all that was needed was receptivity of the patient. He did not hesitate to do strange things that would seem to endorse magnetic healing, such as healing the deaf and dumb man by putting his fingers in the man's ears and touching tongue to tongue; or to endorse the use of material means as when he took the clay to anoint the blind man's eyes. But Jesus explains himself in these words: "the Son does nothing of himself but what he seeth the Father do," therefore it can all be traced to his perception or vision, symbolized that it may be tangible to the one to be benefitted.

It is wisdom to choose the most direct method of conveying God's healing power; that which we do not need to abandon at any time, but the more we use it the more knowledge and skill we shall have to use it, until we stand at the high achievement of Jesus Christ himself, of whom it is written that "he did all things well and healed all that came to him."

The coming physician will realize that a man's body is not material but mental and that it is a record—an account-book of the thoughts and feelings of the race, of his immediate ancestors and of his parents, of his teachers and other influential persons in his life, of his associates, but most of all his own concepts, opinions, views, sympathies, etc. That the symptoms—and disease is but an aggregation of symptoms—in a man's body can indicate the dominant false feelings and thoughts. That these being corrected by Truth, either audibly or silently given, the result will be healing. That it

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needs only that obstruction be removed, such as false views of one's self, one's fellows, of the world and of God, in order that the overflowing abundance of God's life, health and strength may flow freely through one's body. Each man is like a tap connected with the great reservoir of God's bounty of health and just as the tap must be turned to remove the metal that is holding back the water, so must there be a turning about (conversion) in man, the removal of some obstructing thought or feeling that his "health may spring forth speedily."

Instead of tracing a man's rheumatism to material influences, such as the climate or the food he eats, or making one symptom such as derangement of the kidneys or acidity in the blood be held as explanation of another, the new physician will note the disposition that is common to rheumatic patients; that of a certain acid view of his fellow beings, taking form as a critical attitude towards people; or of doubt of, or lack of faith in, mankind; of passing judgment, often harsh and condemnatory; of sarcasm; and so on, running the gamut of this acidity, from a humorous observance of humanity's short-comings to a bitter, deep resentment and deep-seated resistance towards the whole race and some member of it in particular.

The new physician will begin to teach his patient, silently at first, of the God-love that is his life giving him universal charity, tolerance, patience, trust and loving-tenderness of forgiveness towards all humanity. He may need to give aloud very specific instructions to his patient how to talk and live before the healing will come. Thus shall the sweet and merciful state of mind replace the acid and uncharitable thinking and feeling and the rheumatism will pass away as darkness flies when the light is brought in.

The new school for matriculating doctors will study the body as a wonderful and intricate record of ways of believing. He will see that the several distinct departments of the human form are like the departments in a government, each to be understood in its beautiful, complex order; first, in relation to the believing which it records especially; second, in its relationship to the other departments of its government and third and final, which is most important of all, in its relationship to the real Body, "not made by hands (thoughts) eternal in the heavens." The Body perfect, the real creation of God, incorruptible, beautiful, eternally healthy, immortally young, is the "Pattern in the Mount," the true expressor of God's wisdom and love.

Some of the departments are very clear in their correspondence, such as the region of the heart and lungs. There is the record of our beliefs about love. Those who have heart troubles need help as to their views about love, such as the

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belief that love has not been given them in the measure that it should be. Many a weak heart from childhood can be traced to the sense of not being wanted even as a babe, coming as an unwelcome "accident" into the family.

Some of the departments are very obscure in their records because of our subtle nature, but they especially challenge the research of the explorer who loves the uncommon fields of knowledge. And physiologists of the new order will have certain organs and functions explained for the first time through this method of investigation.

It will be seen that we are a world of microbes and germs, all of which can and must be harmonious and innocuous. Cell action will be studied as one studies personalities. It can be seen as a member of a community influencing for good or otherwise, according to its culture or lack of it.

"Every cell thinks," Edison says, and it is formed and it functions according to its dominant thought. It may contract with a sudden fear and press away all blood and perhaps it may remain contracted and suffer paralysis or great pain, decay and even death from its continued fearing state of thinking. And its corruption may inoculate all its fellows and thus the whole body be given over to death.

Self-healing can be accomplished by educating the cell-consciousness out of false conclusions and habits into the new and the true.

While the great principles can be uncovered and stated definitely and finally, the problems of healing to be worked out will present the greatest variety in the out-working, as with the examples in arithmetic. Here will often be the need of a very close walk with God. "This kind goeth not out but by prayer and fasting." But the same faculties of intelligence, imagination, insight and originality will come to man's aid in health-problems as in cube-root logarithms.

It will be seen that most children are reflectors and also many negative people "take on" the mental and physical condition of others. Knowledge of true reflection and a scientific fearlessness will quickly heal such.

Good, moral people suffer from their own ignorance, or false views, of God and man.

There is a new surgery in the power of the Word, by which growths involving arteries can be made to disappear, absorbed by blood-vessels in co-operation with the Truth; and by which cells can take different attitudes towards each other so that crooked places are made straight, portions receive new nourishment, impositions are removed and reformations are set up without the sword—the lance and scalpel of the surgeon. "For the word of God is sharper than any two-edged sword." Thus the writer has known of a cancer on the face removed in

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its incipency by the word of Truth and a sac of tumors expelled from the body by silent treatment.

The highest form of healing through scientific knowledge of the principles of God, Man and Health is that in which one loses sight, completely, of a physical body or a personality that is diseased and remembers only that *God is all*. Then processes take place and he does not regard them; changes in character come like magic; the patient is lifted into heaven; and when one takes up cognition of the ordinary state about him, he finds his patient perfectly whole.

The simplicity of the healing is in cultivating one's faith through knowledge and love to the point of removing every interference to the order and harmony of God's working. At a certain place in a good treatment there comes a sense of doing nothing, that the work is being done by the supreme Worker of the universe and all that you as an instrument need to do is to keep still and be nothing before its gracious will and loving power.

Thus the great ultimate of science, the getting back to First Cause, is a daily achievement to the healer who learns not only "to think God's thoughts after him," but to think God's thoughts with Him. To such a one there needs be only the wish and the work is done. While he consents to do the healing the health comes into expression. His presence heals. Many times, unconsciously he does the work, as when that remarkable healer of twenty years ago, Francis Schlatter, who healed thousands by putting his hands on their heads, discovered the power that filled him.

Urged by a vision of a ball of light appearing in his workroom, as he sat at his cobbler's bench and a voice saying, "Francis, why are you not doing what you promised to do," he wandered forth into the wilderness of the great Western half of the United States, ever seeking to know what he had promised. Fasting, praying weeks at a time, one day, while wandering through New Mexico, he stopped at the door of a Spanish woman to ask for a drink of water.

The woman sat holding a little three-year-old child and, though she could not speak English, she understood his wants.

She placed the little one in its cradle and went out to get the water. The baby began to cry. Then Francis lifted up the child to sooth it, holding it in his lap until its mother came bringing the water. Then he rose to receive the water, putting the child down on its feet, and the little one ran towards its mother, who screamed and clasped it, dropping the glass of water on the floor. She gave Francis a bewildered look and ran out of the door, and soon the neighbors came in crowds, kneeling to him and kissing his clothes while he cried out, "Why do you do this?"

At last one man who could speak English told him that the little child he had held in his arms had been a cripple all its life and had never walked until he put it on its feet and it ran to its mother. Then they begged him to place hands on them and the healing works that followed were as though Christ walked again on earth.

From there he walked on to Denver healing as he went and he continued to bless thousands until some began to commercialize the work by selling places in the long line of those that sought his blessing, and to sell handkerchiefs, which they claimed he had blessed when he had not. Then he disappeared and his history thereafter is not certain.

He became a perfect channel for God's healing presence, and God in him co-operated with God in those who sought his help and the works of God were made manifest.

Let us empty ourselves of the old self, of doubt, of materialism, of lust and greed, of envy, jealousy, fear, anger, malice and unforgiveness, and then our great Self, God of the whole universe, can use this body to manifest It's will and It's way, which is to restore Eden to humanity and make a masterpiece of this earth and humanity, a glorious harmony in the great orchestra of God.



BREAD FROM HEAVEN

WHEREWITHAL shall a young man cleanse his way?
By taking heed thereto according to thy word.
Thy word have I hid in my heart that I might
not sin against thee.

For thy word hath quickened me.

How sweet are thy words unto my taste! yea sweeter than
honey to my mouth!—*Ps. 119:9, 11, 50, 103.*

The wise men of the ages have taught the power of words, and speech has been one of the great points of differentiation between man and the animals. Because man can pronounce the name of Deity, I AM, he is that degree of animal unfoldment that is a candidacy for supreme attainment. Our words judge us and determine our advancement and attainment, whether they are spoken silently or audibly, consciously or unconsciously. Appropriate a saying of Jesus every day. This is the real communion supper.

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JOHN THE BAPTIST

Oct. 1: "Verily I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he.

In you are both John the Baptist and the One in the kingdom of heaven. The greatest thought that springs from your negative conscience (*woman*) is repentance of the old life, yet the least realization of your purity and holiness in God is mightier to accomplish the works of God.

Oct. 2: What went ye out into the wilderness to see? A reed shaken with the wind?

How do you view this preparatory ministry, this cry in the wilds of human nature? Do you expect soothing music—a condoning of error and a whitewashing of sin? No, the warning—even harsh—cries of "Beware! Change your minds!" have their place.

Oct. 3: But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

This preparatory ministry of contrition and sorrow for sins does not bring you to your Father's house, the courts of the great King. It is the Christ-consciousness that brings the soft clothing, the body beautiful and healthy, the "wedding garment" fit for the kingdom.

Oct. 4: But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

The ministry of self-sacrifice and self-denial cleanses us, as the bath prepares the bride for her wedding array, so that the happiness, beauty and satisfaction of the heavenly life can become habitual with us.

Oct. 5: But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Understand this John the Baptist ministry. It is greater than prophecy. It is the law also. It is ethical teaching and mystical teaching combined. It is the cry, "Be moral! Be clean! Only in this way can you understand the great Christ message."

Oct. 6: For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

This is the state of mind that goes before the full message of the Christ. It is the religion that has been preached by the Christian churches during nineteen centuries, with occasional blooms of the Christ fulfillment in the independent Mystics and Saints.

Oct. 7: But wisdom is justified of all her children.

The Wisdom which is from above has two principal orders of ministry, that of Becoming and that of Being. To the first belong all the steps and practices that are making ready for a future consummation and reward. To the last belong the realization of now being Christ, one with God, forever.

Both methods are justified, having their place in the Divine Plan of Wisdom.

FAITH

- Oct. 8: ^bIf ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

The faith of a mustard-seed may seem small, but it is dynamic, for it is Life, therefore masterful, persistent and true to the law of its Source. All nature and the elements are obedient to the word spoken from such faith.

- Oct. 9: Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Doubt not. All unbelief must be absolutely eliminated. Not only will nature be subject to you, but the very mountain that seems immovable in your life today will melt before such consciousness and pass into oblivion.

- Oct. 10: Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

All failure comes from unbelief. You are being trained by the Christ within you to have the mind and heart that know nothing to be impossible.

- Oct. 11: Verily I say unto you, I have not found so great faith, no, not in Israel.

The centurion who displayed such faith was a Roman, therefore he stands for our Intellect, while Israel represents our Spiritual Sense. Often our reasoning faculty can announce and hold to a faith that our spiritual nature has been slow to acknowledge. Thus the Christ blesses the Intellect by reviving its "servant," a faculty that has seemed "paralyzed and grievously tormented."

- Oct. 12: Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

Our thoughts desire to be full of faith, but certain of our conventional (*way-side*) beliefs continue to let evil (*the devil*) reports influence them, and so healing (salvation) cannot work through them. Plough up the way-side and set a watch, the Spirit, to drive away the unbeliefs.

- Oct. 13: And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

The Christ speaks to that unresponsive part of a nature. Plant the Word of Truth there and guard it by hourly prayer. Plant Love in that envy part. Plant kindness in that careless tongue. You know the region that needs to hold the Word.

- Oct. 14: I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

If you do not believe in the Christ I AM in you, then your errors will culminate in common physical death. It is the

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Christ-belief about ourselves that saves us from every disaster, even death.

N. B.—In the next place "he" has no real place. Read it without that word and see the improved sense.

- Oct. 15: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Faith in your own Christhood delivers you from being condemned, both by yourself and others. Thus you cannot come under sickness, accident, poverty or death. Those who do not know themselves to be God's son are already suffering more or less. We must believe ourselves into the very character (*name*) of God's Son.

HEART

- Oct. 16: 'A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

What good we express comes from our Divinity, which is the same God in all, to whom we give all the glory. What evil we express comes from the carnal self, not our real being, a shadow of the night, which we now pronounce to be nothing. It is always the heart that determines the strength of our utterances, therefore "keep thine heart with all diligence."

- Oct. 17: Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

The Christ speaks strong words to that nature in us that talks and does nothing. Mere words without the inner realization fail. We must feel the Truths we speak.

- Oct. 18: Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly and is cast out into the draught?

The things that we eat do not influence us as they appear to do. By attention to the Christ instruction it is possible for our food to pass through our body as through an orderly machine. This is the healing of the whole alimentary canal, of the common complaints of stomach, liver and bowels.

- Oct. 19: Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

The heart is the throne of the Spirit, and no crude, material thing can enter into it. Here is where our thinking is recorded every second of our life, and from our heart springs all that has any permanent influence in our lives.

- Oct. 20: But those things which proceed out of the mouth come forth from the heart; and they defile the man.

It is the *thoughts* about eating and living generally that affect us. And not the mere surface opinions only, but the thoughts that we feel deeply, that have their root in the heart-nature. From these secret sources spring all that corrupts and all that reforms humanity..

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- Oct. 21: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

The Christ-truth shows us the origin of all the external impurities, the sinful acts, bodily corruptions and unclean surroundings. It is the angry, vengeful thought that produces murder; the lustful desire that results in adulteries and fornications; the envies and covetousness that make thefts; the desire to deceive that makes liars; the secret contempt for spiritual things that make blasphemies.

- Oct. 22: All these evil things come from within, and defile the man.

Thus does Jesus Christ emphasize that the origin of all corrupting influences is *within* a man, and it is there that reform must begin. To make laws, to remove occasions, and to protect externally without changing the heart of man is but to temporize. Only that reformation is lasting that begins at the heart.

- Oct. 23: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

The Christ within puts material causation into its rightful place, which is always *secondary*. Thoughts are the first cause. All this teaching of the influence of germs, microbes and bacteria is unchristian and therefore untrue. There is no infection or contagion to the one who listens to the Christ-teaching and obeys it.

THE NEW DOCTRINE

- Oct. 24: "My doctrine is not mine, but his that sent me.

No human being can claim the Truth as his or hers. The foundation and source of the true doctrine is our Origin, God.

- Oct. 25: If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

The way to get the Truth is *to will to do the will of God*. Whoever takes this stand cannot be deceived, but will always be able to distinguish the absolute Truth which is of God, from the human presentation which may be mixed with errors.

- Oct. 26: No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

It is wise not to try to reconcile these new teachings with the old presentations. To patch up our former religions or healing practices with the absolute Truth is to find ourselves having neither the old nor the new. Get a new statement and practice for the new thoughts.

- Oct. 27: Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

One must have a new mind for the new teaching. A new mind makes a new body. Then, as these great ideas are realized the mind keeps its sanity and the body keeps its life and health.

- Oct. 28: Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and

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have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.

The Christ rouses that nature in us that has been so content with mere external observances and research. "Woe unto you" means "Alas for you!" you orthodox thoughts! you materialists! observing outer things and forgetting the real substance and goodness: Wisdom, love and faith. Continue with your orderly external work, but do not forget the "weightier," the real things of life.

Oct. 29: If ye continue in my word, then are ye my disciples indeed;

The Word of the Christ is more than a doctrine—it is Life itself. Continue in it and then you can be disciplined or trained by the Christ.

Oct. 30: I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

There are many wonderful truths to be given you by the Christ within. And naturally you may be eager to give those to the world, but wait on the Spirit and give only as it shall guide your utterance.

Oct. 31: Think not I am come to destroy the law or the prophets: I am not come to destroy but to fulfill.

The Christ-truth is not here to destroy the great laws given by the wise teachers of old, like Moses, Confucius, Solon, Buddha and Pythagoras, but to reveal the spirit of these laws and teach men how to fulfill them in spirit and in truth.

* Matt. 11:11—Matt. 11:7—Matt. 11:8—Luke 7:25—Matt. 11:9—Matt. 11:10—Luke 7:35.

^b Luke 17:6—Matt. 21:21—Matt. 17:20—Matt. 8:10—Luke 8:12—John 5:38—John 8:24—John 3:18.

^c Luke 6:45—Mark 7:6—Matt. 15:17—Mark 7:19—Matt. 15:18—Matt. 15:19—Mark 7:23—Matt. 15:20.

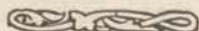
^d John 7:16—John 7:17—Matt. 9:16—Matt. 9:17—Matt. 23:23—John 8:31—John 8:26—Matt. 5:17.

BREAD FROM HEAVEN FOR NEXT MONTH

PARABLE OF SOWER AND INTERPRETATION. Nov. 1, Matt. 13:3—Nov. 2, Matt. 13:18—Nov. 3, Matt. 13:4—Nov. 4, Matt. 13:19—Nov. 5, Matt. 13:5—Nov. 7, Matt. 13:6—Nov. 8, Matt. 13:20—Nov. 9, Matt. 13:21—Nov. 10, Matt. 13:7—Nov. 11, Matt. 13:22—Nov. 12, Matt. 13:8—Nov. 13, Matt. 13:23.

HUMILITY AND EXALTATION. Nov. 14, Luke 9:48—Nov. 15, Mark 10:38—Nov. 16, Mark 10:39—Nov. 17, Mark 10:40—Nov. 18, Mark 10:42—Nov. 19, Mark 10:43—Nov. 20, Mark 10:44—Nov. 21, Mark 10:45.

PUBLICANS AND PHARISEES. Nov. 22, Luke 18:10—Nov. 23, Luke 18:11—Nov. 24, Luke 18:12—Nov. 25, Luke 18:13—Nov. 26, Luke 18:4—Nov. 27, Matt. 21:28—Nov. 28, Matt. 21:29—Nov. 29, Matt. 21:30—Nov. 30, Matt. 21:31.



A house is no home unless it contains food and fire for the mind as well as for the body.—*Margaret Fuller Ossoli.*

CONCENTRATION

BY ANNIE RIX MILITZ

A Series of Talks given in Los Angeles on the nature and practice of scientific thought-control of body, feelings, mentality and circumstances.

First Talk

The simplest definition of concentration is that found in the dictionary, namely, "to gather to one common center," for it defines that which is spiritual as well as that which is material. We need only to consider what is the common center in order to put concentration into its right place. That common center is within you and its name is One, whether we call it the name of the Lord, as we read in the book of the prophet Malachi, as to the great Manifestation that finally shall be in this world, that "there shall be one Lord and His name One," or whether it be the mathematical one. It is sufficient that we see the common center of our spiritual thoughts and of our material thoughts as one thought, one manifestation.

Concentration is the formative way of creation. Creation is manifested by the power of divine mind working upon thoughts, ordering them and being obeyed, so that they gather around one common center; thus we have that expression called the Solar System or a world. If we turn to the scientific theories of the formation of this universe, we have that nebulous mass which finds its center in some nucleus about which all is gathered. This formative power of divinity within you is that which brings everything to its essence. The common center of your being is the essence of God, your divine self. And even to begin to make your eye single to that central self, that divine I, is to feel your mastery.

The reason why people are so disturbed, upset, mixed and lacking in concentration, is because they have forgotten. They have ceased to look to that One, and they must return. They must remember the One that is the source of our life; the power that holds us together; the great means by which we can order our lives and manifest the works of God—works of healing, of mastery, of self control and the restoration of memory. Thus can you be a power like the sun, radiating power to transform your whole world, according to your own idea, to the light that dwells within you, bringing forth all that which is right and that which is a blessing.

The power of concentration has always been a gauge of intelligence. It is an indicator of intelligence—whether it is expressed in the animal realm, or in the human—in the babe or in

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a Socrates. When a trainer wishes to select animals of intelligence, he will note their power of concentration. A famous trainer of dogs would gather together a number of these animals from everywhere; sometimes they would be very common dogs, for he found that it was not always dogs of the best breed that showed the most intelligence; sometimes it would be but a yellow cur that would make the best trick dog. After association with their master long enough to become familiar with his voice, it was the practice of this trainer to test their powers of concentration. He would gather them together and holding up some object, would demand the attention of all the dogs to that thing. One by one the dogs dropped their eyes, turned away their heads and sought some other interest, only a few remained alert and waiting and these were the dogs that the trainer chose to become performers on his stage.

And so we can take the babe. The babe that "takes notice" very quickly and very steadily, we count of much intelligence. This is manifested in ourselves. We will find the times that we can hold our mind to certain things are the times of greatest accomplishments—when we manifest the greatest intelligence—and finally we shall see this a power so supreme that one might, like another Socrates, stand in the midst of the market place absorbed in a revelation, and even stand for hours. It is said this great philosopher once stood the whole day and night while the people surged around about him. Were you or I able to so stand we also might present to the world such a philosophy as he gave. Socrates represents intelligence of the highest degree and it expresses itself in this power of concentration.

There is no greater pursuit than that of the knowledge and understanding by which you can express your intelligence in concentration. It has been found that those who pursue this life, devoting all their time and attention to it, have no difficulty in concentrating. Healers easily center their thought; can easily be at peace; be self-possessed, poised and fearless in some of the hardest problems and the most distracting situations. So I would say to you, that if you simply pursue this truth, putting it into practice in your daily living, seeking ever to help people, and lighten their burdens by your power of thought, you will manifest concentration without an effort. But some of you think you cannot pursue this as others who are devoting their lives to it, and I would have you take up some simple practices—even with what knowledge can be presented to you here from day to day, from Monday to Monday.

And today, I will give the first thought for you to enter into in expressing your powers of concentration. You are

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already exercising that power even in centering your minds upon me and listening to what I am saying. I would here say that one of the most marvelous audiences is just such a one as this. I have had speakers who have been on the platform with me express themselves with wonderment at the attention that is given me—the silence, the peace, the freedom from restlessness. It is all a marvelous expression of concentration, because the subject that I present is so vital and of such power that it naturally unites our thoughts, and if you had no other practice but attention to one who realizes concentration, (to paraphrase that saying: "In his faith, we have faith:") in that one's concentration, you would concentrate. You would take hold upon it naturally—without an effort.

Now I would speak of some of the advantages of a special concentration. We know the advantages of the ordinary concentration, how it gives you peace and self-control, and the masterly, orderly expression that invites confidence, etc. But there is a special advantage in the concentration that is based upon principle. Have you discovered that what you concentrate upon, you become one with? That it is possible for you to enter into the heart—into the very center of a thing and get its secret and make it reveal its nature and its meaning? Some of you have had this experience that when you wanted to know a thing, you simply centered your mind steadily on it and presently, it was opened up to you, and you found yourself knowing without the ordinary efforts of getting information. One man told me this, as a common experience with himself in school. He was a boy of fine intelligence, but he was lazy, and oftentimes did not have his lesson but when his turn came to answer the question put to him, he would think toward the Professor, and say (mentally) to him: "You know the answer; it is right in your mind this moment," and while he would think that, the answer came to him. He did this so often that he knew that he had fulfilled some law.

Again, let me remind you of the little newsboy that I saw guessing the dates on the coins, which another boy held in his hand. Steadily his eye rested upon each copper cent, and three times he gave the correct date imprinted on the under side which none of us knew until after each coin was examined.

It is a good illustration of power that is in us which we exercise even when we do not know the nature of it nor how we have it. You think it is by coincidence or chance. You think that something called your attention to the fact, and you dismiss the experience in a materialistic way, even with doubt. But if, like myself as I stood upon that corner watching that boy, you know the law, then you see there is no chance about it. It is orderly; it is right; we have this power.

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We need only to exercise it. But to do so, we must take care of our thoughts, dismiss certain kinds of thinking and hold to certain other kinds of thinking.

In the first place, we cannot afford to "clutter" our mentalities with thoughts of evil. It is a homely word but it is literally so. You clutter your mind, filling your brain cells with what the physicians call "dirt," and this is all because of erroneous thinking—thinking upon wrongs and upon evils; sometimes revenge, sometimes fear and worryment. Everything that has its root in the belief of evil must utterly pass from our mentality and pass forever, and we become like a little child, with pure, clean brain cells, because we have no false thoughts or ill feelings but are filled with love and purity and goodness. So the very organ of your mentality, the brain, can be orderly and free, without congestion of blood, without any piling up of that foreign material which the physician calls "dirt," and when you wish to think upon a thing, you will not have to use your human will power, but just wait and rest and naturally it will spring to the front, and you will have wasted no effort, but concentrate easily and with power.

This is the way for the restoration of your memory. The reason why people lose their memories and find their mental faculties getting out of order, is because they try to hold thoughts in their minds, that do not belong there; they will be so disconcerted if they forget dates, or events that should be counted nothing at all. Why should you remember the old past, and why should you dwell on the things of yesterday? Now is the only time. Live in the present. Dismiss thoughts of yesterday; those thoughts of the past. Be as though you were born this morning. Begin every day anew. Some may say: "I have been so wronged by everybody; people impose upon me and it will not do for me to forget or I'll be wronged again."

Now, I would give you a more excellent way, by which these experiences shall not be repeated and you need not remember the sorrows of the past. This excellent way is to begin to fill your mind with meditations upon God—upon good; if it is only so simple as this reasoning—that there is the One that is the source of all and that One is God the good; that One is omnipresent; therefore good is everywhere. Then insist upon seeing it everywhere. Insist upon believing it; dwelling upon it continually—Good is the only real presence. Do this in place of the evil thinking; doing it persistently. How do you put out darkness? Not by dealing with darkness! So you cannot put out evil memories by dealing with them, themselves. You put out darkness by bringing in the light, and you put out evil memories by bringing in good ones.

Sometimes it means an exercise as faithfully practiced

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as the beginning of the study of music. When you began to learn music, you pursued practices that were tiresome, but your teacher said it was necessary. When you began to learn a physical exercise you went through simple actions and pursuits and some were very wearisome, but everything teaches that these simple things are most essential. Those who are here for the first time today, I would give you the beginning of concentration—the centering of your mind upon the thought that *the good is all there really is*, and learning to crowd out the other thought with that one thought. It will prove itself presently.

Such was the case of a young boy who had run away from his home in Portland and became stranded in San Francisco. Through a lady who learned his story he began coming to the Home of Truth. There he learned to hold the thought: Good is all there really is.

He desired to get back home and a purser on a steamer told him to be at the dock on the Sunday morning that the steamer would sail, and he, the purser, would come ashore and get him and he could work his passage home again.

The boy was there but the purser never appeared. The steamer sailed, leaving the boy in rage and despair.

Then he remembered that he was to say, "Good is all." In bitterness, almost sarcasm, he began to repeat the words. Soon he calmed down and found himself walking toward the Home of Truth. There, on the steps, he met a lady who began to inquire why he had not gone. He reluctantly told her his bad luck, with the result that she handed him the fare to go on the train to Portland and he arrived there before the steamer reached that city. He proved quickly "the power of the word."

Worldly success is one of the out-picturings of the power of concentration. Those who have made material success will tell you that it has come by concentration upon their business and devoting all their strength and time to it. The secret of Paderewski's skill with the piano was this, that he gave himself to eighteen hours' practice at a time. A certain rich man who was very successful with railway stocks gave it as his secret, that he studied the manual of railways, night and day; would go to sleep with it, etc., and when someone asked him the secret of his success, he said it was concentration—studying night and day upon that in which he was successful.

Oh, but Paderewski can be thrown off with the injury of a finger; the railway man can receive a little blow on the head and it all counts for nothing. Those who concentrate upon material things have but a temporal success for if they try to concentrate upon anything else, they find they have not power in that direction, and it sometimes seems like beginning life over again. You who are here for the first time today

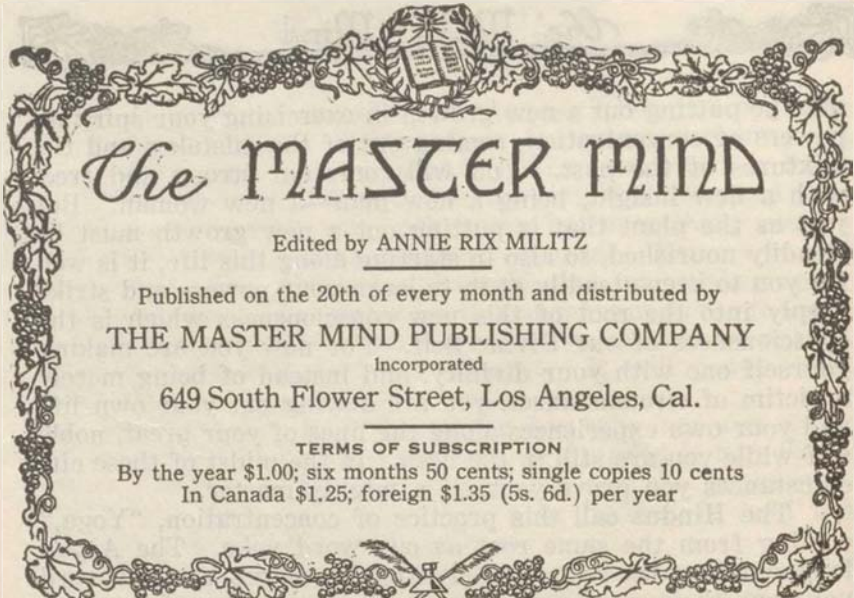
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may be putting out a new growth in exercising your spiritual powers of concentration, coming out of the mistakes and the mixtures of the past. You will come out strong and free, with a new insight, being a new man—a new woman. But just as the plant that is putting out a new growth must be steadily nourished, so also in starting along this life, it is well for you to keep steadily at it, to learn your powers and strike deeply into the root of this new consciousness which is the consciousness of our Divine Self. For now you are making yourself one with your divinity, and instead of being merely a victim of circumstances, you are hewing out your own life and your own experiences along the lines of your great, noble self while you are still in the flesh. In the midst of these circumstances you prove yourself a mighty master.

The Hindus call this practice of concentration, "Yoga," coming from the same root as our word yoke. The Aryan language is at the root of all civilized languages, and our word yoke and their word yoga have a common root, and it means to unite—to join. "Take my yoke upon you, for my yoke is easy and my burden is light." This is the Christ teaching of yoga, that we shall have such a power of concentration that there shall be no burdens at all, but all life shall be full of ease and freedom.

There are two forms of thinking which make the way easy for concentration. One is knowing. Keep on knowing; never rest content with ignorance. Get knowledge and get understanding. The other is love. Begin with the love of truth; love truth for its own sake. My friends, if you will only "fall in love with truth," you need not have another lesson; you will concentrate and no one can stop you. There are people that think truth night and day, in their dreams, and in the ordinary things of life, and the consequence is that they are joyously and powerfully in the consciousness of concentration. Of course they are in love with truth. If anybody is in love with another you do not need to tell them to think about the other one; if you are in love with another, you simply cannot help thinking of that one. It would sound ridiculous to say to a real lover, "If you expect to win her, you must think of her night and day." "How can I help it!" says the lover. The advice is not needed. A lover has a wonderful power of concentration, and if there is no mixture of resentment, of hatred or jealousy, there is a perfect feeling of peace and power. Pure love is a power for concentration in itself, and so to be in love with truth is to be able to concentrate without a thought. Love is faithful.

Express your love by obediently practicing this first rule of concentration, the use of the silent word. Often practice saying, "Good is all there really is."



The MASTER MIND

Edited by ANNIE RIX MILITZ

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THE EDITOR'S SANCTUM

COME in and sit down, while we talk it over!

That is what this part of our magazine is to include—some talks between you and me on affairs and people. It's a little change and we like things to be "different" once in a while in this play—that's its principal charm.

But there's always so much to talk about, and so little space to do it in, but all that will change also as we grow.



First, let me tell you about our people who went over to the London and Edinburgh Conventions. I know you'll want to hear how and where we all are. Most of us arrived on this side before there was a general declaration of war—my party was here ten days before.

Miss Rix, you remember, we left traveling through Ireland. Well, she went to London again and taught for two weeks at the Higher Thought Centre, and then went on a visit to Holland, where she spent a happy week. Not realizing

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what a state a country is in that declares war, she started to cross Germany to reach Switzerland. But she did not get farther than Cologne, from which, after several vicissitudes, such as going without food for thirty hours and having to walk—not allowed, as a stranger, to stop long in any place—she finally escaped by seizing a place in the luggage-van of an overcrowded train. She is gritty and a true philosopher, with a certain love of adventure, therefore I can imagine she went through it all bravely and even with a merry heart.

Eventually, she and some traveling acquaintances embarked on an empty coal barge and arrived again in England.

I know you'll be interested in some parts of her last letter to me, so here it is:

When I gave my last talk at the Centre, just before leaving for Holland, I did not feel that my work here was finished, and told the audience so. A faint impression of remaining or returning was with me, and so when I was driven back from Cologne it was no great surprise to me. . . . I can see the wonderful wisdom of our conventions, finished just in time to allow most of the delegates time to return to the United States. What a blessing these meetings have been, in giving substance and renewed faith to those who must mentally stand back of this awful condition with healing and spiritual understanding. . . .

Mrs. Chapin is still here. Miss Simon is probably in London, though she is perfectly quiet. Mrs. Huntress, of Boston, is a clerk for the American Committee at the Savoy Hotel. I go in, once in a while, to see her and to find out if there is any chance for my returning to the United States. She is always surrounded by a mass of people, all waiting for attention. . . . Last week (the middle of August) I held a "Peace Meeting" at the Centre each morning at 11 o'clock. This week I hold three Bible Lessons with a closing concentration for universal adjustment of world interests. Also I give two lessons at "The New Thought Centre," Edgeware Road.

. . . The truth students connected with the Centre are holding together with a good courage in concentration. They understand that without mind-substance on which to feed, this war cannot continue long, and they are doing their best to bring about a quick healing.

. . . As for me, I am ready to spend and to be spent, and ask only to be shown the way. I am not anxious to go or to stay, just knowing I am His who sent me.

. . . Assure all friends of my fearlessness and faith.

I know, friends, as you read this you will send her a blessing, and the other dear ones also who are working to bring about God's peace.

✻ ✻ ✻

The world is all afire with zeal to finish war forever, and if no other good can come out of this unholy strife, it will be this, that men are revealing themselves as to their sentiments about war.

Great are the plans for a Peace Propaganda here in San Francisco, and doubtless elsewhere in the United States. Never can war go back to its old place of dignity and zest. It has been exposed in all its rags and wretchedness. Never can it deceive us again.

Let us keep a steady thought towards this folly—of the nothingness of it, of the Spirit in the midst righting all things,

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of men coming to themselves and walking out of the delusion, fearlessly, in meekness and lowliness of heart.

I see that the Theosophists are in harmony with our methods of healing the war-state. Here is the newspaper report:

"WASHINGTON, Aug. 29.—The Theosophical Society Congress, in session here, today passed resolutions to use the 'Power of Thought' to bring peace in warring Europe."

Yes, just now I am in San Francisco, but I shall spend October and November in Los Angeles, teaching *The Science of Healing Through the Power of Mind* at Blanchard Symphony Hall, and conducting noon meetings on Mondays. You will see the particulars in the advertising part.

My trip across the United States was full of happy moments and rich results.

After a three-weeks ministry to crowded rooms in the Home of Truth in New York City, I spent two days at Oscawana, in Dr. Julia Seton's beautiful Summer School; then on to Philadelphia, where I spoke for the Unity Society. Next, it was three days in Washington, the guest of Miss Sweet, proprietor of one of the most charming hotels in that city, the Brighton, in whose drawing rooms I gave several lectures.

Then we went to Syracuse, the home of Mrs. A. C. Howlett, who had obtained the parlors of the Universalist Church for my six lectures.

Then, at the invitation of Mrs. Charles Goodyear to the four travelers, we went on to Buffalo and spent three beautiful days at her lovely home, where I also addressed two gatherings.

At Detroit, I addressed a goodly number in the rooms of the Higher Thought Assembly.

Duluth was the next place, where I rested my wings. Here, through the efforts of Mrs. Kraemer, a most interesting and interested audience filled, at nearly every one of my six meetings, the auditorium of the pretty Unitarian Church.

On, on I sped over the Northern Pacific railway to Spokane, Washington, to address a large audience in the new building of Dr. Grier's Church of the Truth.

Westward still, like the Star of Empire, I took my way, addressing, twice, full gatherings in the Universalist Church in charge of H. Victor Morgan in Tacoma; then to Seattle, speaking to audiences brought together by Mrs. Leedy and Dr. Higgins.

Last of all, before reaching California, was my visit to Portland, where, under the supervision of Mrs. Florence Craw-

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ford, over five hundred people gathered to a union meeting, in which five other workers beside myself took part. It was a wonderful tribute to the Great Message.

Great plans are ripening here in San Francisco under the warm and unrelenting activities of the California New Thought Exposition Committee. The prospect is the obtaining, in the near future, of the floor of one of our downtown buildings as their headquarters during the Exposition time, which begins February 20, 1915, and extends to December 4th.

The plan is to occupy all the nine months of the great World Fair in an active propaganda of the power of mind. The different weeks will be given to teachers of all phases of this message—such teachers as have, by their work and their students, proven to be real helpers in this cause.

* * *

On the 24th of September, there is to be a New Thought conference of teachers—a Harvest Festival of three sessions, the main theme of which will be the grain in the storehouse for the coming propaganda. My subject will be "*The Exposition as a Teacher of New Thought.*"

In Los Angeles, the Southern California N. T. Exposition Committee will hold a conference, October 24th and 25th.

* * *

Mrs. Melva J. Merrill of the Los Angeles Home of Truth will visit San Francisco and Alameda during October and November, and teach classes in the *First Principles of Practical Christianity*, in the Homes of Truth in both places. They will be Tuesday and Thursday evenings in San Francisco and Monday and Wednesday evenings in Alameda.

* * *

I am not ready yet to talk about the School, except to say that it seems as though I am to prepare teachers just as Jesus did, by keeping them with me until, like ripe fruit, they must leave the tree to bring forth after their kind.

All the beautiful plans of a School like others schools still stay in the background—I cannot yet see them united with His Will, so I wait.

* * *

We are about putting aside our department of Book Reviews, as we cannot conscientiously review all that are sent to us.

Yet there will be books that we shall tell you about from time to time, and those that we cannot read we must list and be content with that.

* * *

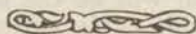
The articles upon Scientific Faith will be resumed in the November issue, the next one being on *The Greater Faith* in order to do the greater works.

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It may seem like a coincidence to the world, but to those in truth it is a thought-law of unity, that last Sunday in Los Angeles all the Christian Science Churches had for their subject "Man"; B. Fay Mills spoke on "The Man Without a Job"; Harry Gaze on "Man in the Making," and Annie Rix Militz on "Man, God's Opportunity," and, of course, not one knew, before the newspapers advertised the subjects, upon what the others were going to speak.



The business department of this magazine wishes to impress on you, dear readers, the necessity of sending in change of address, so that it reaches this office no later than the 10th of the month. If this is impossible, a note to your former postmaster, enclosing a two-cent stamp, asking that THE MASTER MIND magazine be forwarded to you, will save much delay and a great deal of extra work at this end.



THE HEALING CIRCLE

BY LIZETTA DUDLEY TURNER

This Ministry is Practical Christianity and therefore it stands especially for the Christ-healing; and all who desire help from our Healers can write to The Healing Circle, 802 So. Union Ave., Los Angeles, Cal., enclosing an offering (checks, currency, money order or stamps) and a week's treatment or longer will be given you, as you desire.

HEALING MEDITATION

I AM POSITIVE, JOYOUS, RADIANT HEALTH.

I AM FREE, PURE SPIRIT.

I DECLARE MYSELF LOOSED AND FREED FROM EVERY BONDAGE, ABOVE EVERY LACK AND LIMITATION.

Beloved, enter into this realization with us and take your freedom. Remember, no one but yourself can free you from the chains wherewith you are bound, for the chains are all of your own forging.

And what are the chains that bind? Are they not your beliefs in sin, in sickness, in suffering? Your beliefs in the unrealities of existence? We know that there is no reality to anything but to the creations of God, the Good. So rise up in the power and the might that are yours as Sons of God, made in His image and likeness, and wipe out all such beliefs.

Lift yourself above lack and limitation by your true word. Who has limited you but yourself? God has not. No, God ever comes to you in His fullness—the fullness of the All-

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Good. Continually He is saying to you, "All that is mine, is thine, Son," but you fear to reach out and lay hold of that which is your Divine Birthright.

You draw about you the rags and tatters of poverty, of lack, and of limitation when the glorious raiment of the King's Son is yours if you will but take it and wear it.

Meditating daily on "I am joyous, positive health" will bring to you a new consciousness of health, and it will be positive, joyous and radiant. Do not be content with anything less than this. There are many who, we might say, are negatively healthy, but to be only negatively healthy is, really, to "miss the mark" of the superb, abounding health that the Son of God should bring forth.

Meditating on "I am pure, free Spirit," brings you into a consciousness of freedom that is a revelation to you. If you have never, as yet, consciously laid hold of freedom, do so now and taste of its joys.

Recently a young woman came to our class and, for the first time, came under the teachings of Truth. It was all new to her, in a way, and yet every word found assent in her soul. In the beginning, she said there appeared to be a continual struggle going on in her mind. Something seemed to say "It can't be true; it is not reasonable"; but another something would insist, "It is true, it is true, every word of it is true." Gradually the dissenting voice ceased as she faithfully came. She would eagerly drink in every word given and then go home to put into practice what she had heard.

She was earnest and persistent, seeking the Truth for the Truth's sake, and her reward came swiftly to her, came in the healing of what, to her, had been a very discouraging condition.

Meditation on the statements given above opened to her a new consciousness. Life has become a joy, whereas before she had not cared whether or not she lived—in fact, oftentimes had decidedly preferred not to live.

Each day she enters into new freedom.

What these statements have done for her, they will do for you if you will but faithfully use them.

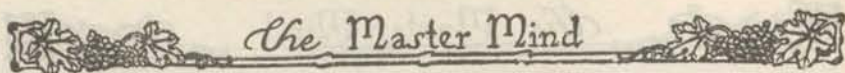
Just a few days ago the following note was received:

Dear Mrs. Turner:

I very much enjoy your part in THE MASTER MIND Magazine, but my idea is that they are all personal treatments, and I would like to ask if you have met with as good success in healing by absent treatments.

Mrs. S. C. C.

Thinking that perhaps this question may have arisen in other minds, we wish to explain that as the work is done wholly by the Spirit, it is just as efficient whether the patient be present or not. To Spirit there is no distance.



NEW LIGHT ON THE BIBLE

Being a study of the Scriptures for a general knowledge
of the literal part accompanied with

Spiritual interpretation

BY ANNIE RIX MILITZ

INTRODUCTORY

IN every nation, there are men and women who devote themselves to the acquirement of knowledge of truth. Certain ones see that the truth they desire is God, the Author of all that is. As they apply themselves more and more faithfully, they receive not only wisdom and judgment as to men and nature, but as to the deep treasures of God and the Way to obtain them.

The spirit speaks within them and fills them with visions, and directions as to the conduct of life, and promises of powers, possessions, protection and glory to their people. When the measure of revelation reaches a certain fullness, the seer cannot any longer keep his light covered. A God-love and zeal cause him to overflow with utterances, which, at first, are treasured in the memory of those who recognize their spiritual origin. Afterwards these words are crystallized in scroll and monument and become the Scriptures of a nation.

The Hebrew sacred revelations, for the most part, were at first preserved, not in writing but by memorizing and passing the precious words from rabbi to devotee with the greatest possible care, that not a syllable or accent should be lost or changed. For centuries this was the way the instruction was maintained. Then, after the Captivity of the Jews in Babylon, upon their return to their own land, Ezra, the Scribe, under the guidance and inspiration of the Lord within him, compiled the sacred teachings in books, which became the charge of the priests and scribes, that not one slightest letter should ever be changed, they counting it a crime against heaven to alter, in any wise, what was to them of divine origin.

This insured the authenticity of the sacred books, but it fostered a reverence for the letter that amounted almost to a superstition, that today expresses itself in a kind of fetish-worship of the literal Bible, as though it were the last and only word God had given.

Yet, men's hearts are the first Scriptures, and today, we are realizing that we must find God's Word in ourselves first, if we would recognize and understand His Word without. For

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God still walks in the garden of men's souls, and to the ears that will listen, the still small voice instructs and guides. It is this Voice within us that interprets the Bible aright and endorses the revelations in the Scriptures of other nations and the light received by contemporaneous seers.

In our childish concept of the formation of the Bible, we have thought of the voice of the Lord as an external utterance in every instance, such as Moses heard in the thunders of Mt. Sinai, and the disciples of John the Baptist heard at the baptism of Jesus. But the Bible itself bears testimony that the messages of the Spirit were given to the prophets and seers just as we receive them today.

Some years ago the writer asked a rabbi to translate the fourth chapter of Zechariah, word for word, from the original Hebrew. The first sentence let in a flood of light upon the origin of the Scriptures. In the authorized version of the Bible, commonly called the King James version because the translation was made under his patronage in 1611, the text of Zechariah 4:1, 2, reads,

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou?"

The rabbi, who was a learned Hebrew scholar, gave me this literal translation:

"And the angel that talked within me, came again."

"*Within me!*" I exclaimed. Is that the way the prophets received the sacred instructions?"

"Certainly," answered the rabbi; "wherever you read, 'The word of the Lord came unto' anyone, it was from within them—they heard the voice of God in their hearts."

How near to our present time do these great men and women, who were so open to the Universal Good, come, as we understand that they were taught in the same way that we have been, and that it was only because they were more obedient and faithful and sought God's will more devoutly, that they became open to His word of direction, how to live so as to receive the greatest good of which humanity is capable.

The Spirit, that gave the Scriptures, is the same One in man that has preserved them, and must be the same One in us to interpret them. Therefore to receive light upon the history, parables, commandments, prophecies and promises of the sacred writings, we must give ourselves faithfully to listening to the inner Voice, learning to discriminate its utterance from the mixture of other voices, and to become obedient to its gentle guidance. The truer one is in the daily living, the more one can trust one's impressions, and through them, we can be led to the books and the teachers that aid us, until we know of ourselves, and "need not that any man teach us," as we read in the First Epistle of John (2:20, 27); for we know that the

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Lord has written his "law in our inward parts and on our heart" as Jeremiah (31:33, 34) has declared, and we are a Scripture to ourselves.

Our authority is within ourselves, as Jesus Christ taught: "Why even of yourselves judge ye not what is right? (Luke 12:57) and practiced, as he said to the Pharisees (John 5:34).

Whatever we have accepted of authority or faith in the past, has been because of the Spirit within us, and finally we come to the place where we must have our authority and our faith established upon the Rock within, the revelation of our Father in heaven.

The history of Jesus Christ is the key to the Old Testament, and the student should become very familiar with the words, works, and story of Jesus. As we identify ourselves with him, we see what he saw in the Scriptures, that they are all written about ourselves, describing our own ongoing from the darkness of non-manifestation of our Good, to the full glory of identification with the God of the universe.

The Bible is not one book, but a whole library, there being sixty-six volumes in the Old and New Testament, written by at least forty different authors.

The books are not arranged chronologically, for Job is the oldest volume, its style and language being that of centuries before any other of the books.

It will be helpful to the student of the Old Testament to classify its books into four great classes: history; law; poetry; prophecy. Yet, there is hardly a book that can come wholly under one head, but most of them combine all four in themselves, even when mainly of one order.

Those that are principally history are: Genesis, Exodus, Joshua, Judges, Ruth I and II, Samuel I and II, Kings I and II, Chronicles, Ezra, Nehemiah, Esther.

The Law: Exodus, Leviticus, Numbers, Deuteronomy.

Poetry: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

Prophecy: The four major prophets, Isaiah, Jeremiah, Ezekiel and Daniel, and the twelve minor prophets, whose books are the last twelve of the Old Testament.

In the study which we are about to take up, the purpose is to familiarize the student with the Scriptures in an interesting and spiritual way, and so open the door of his heart to the great riches that lie in that most wonderful gift of God to men.

One must not approach the Bible as an authority—all kinds of most contradictory beliefs have been proven (to their advocates) by passages of the Bible. But the great Book must be seen as a corroborative witness to the truths that the Spirit has revealed within you, and a mighty instrument to guide you into further light, continually furnishing incentive to seek God

and receive the understanding heart, to do His work and to expect great and glorious consummations of the will of God, uniting heaven and earth.

First Study

GENESIS AND THE SEVEN TYPE MEN.

The word Genesis means "beginnings," being from the same root as the word "generate."

In this book we have an epitome of the divine process of man's returning to the great, good fortune, from which he seems to have fallen, through disobedience to his Higher Self.

The first four chapters are a wonderful study in themselves and the student is recommended to get Volume II, of *The Master Mind*, in which Genesis I, II, III, and IV are found as a course of lessons in *Bible Interpretation*. In these present studies there cannot be the entering into detail such as will be found in those interpretations, but rather, our view and our reading must be sweeping that we may cover as much ground as possible in this year.

There are seven prominent characters in Genesis, representing seven stages in man's regeneration. They are Adam, Enoch, Noah, Abraham, Isaac, Jacob and the Twelve Sons of Jacob.

In Adam we have man's disobedience and *repentance*, the first step in regeneration; in Enoch we have the ecstatic uplift that accompanies all great conversions; in Noah we have the great baptism that ushers in peace; in Abraham, the workings of faith; in Isaac, the fruits of joy; in Jacob, the efficiency and practicality of Spirit; in the Sons, the radiance of the New Life.

The student need not deny the historical integrity of the book of Genesis, in thus giving the spiritual significance of the characters. One of the advantages that the Hebrew Scriptures have over the sacred writings of other nations, is that tradition and mythology are not employed to depict Spiritual truths, but the illustrations are drawn from the historical events in the lives of men, who actually lived. It is significant that often trifling matters are recorded—not the great, heroic deeds, but even things of which men and nations might be ashamed—because these can convey the secret, that the initiate must have, as he treads the path of attainment.

Paul, who was a Pharisee, very proud of his descent from Abraham, does not deny the historical verity of the wives of Abraham, Sarah and Hagar, when he declares (Gal. 4:24) "which things are an allegory," going on to show that Hagar was the old law from Mt. Sinai, while Sarah is the new Jerusalem "the mother of us all."

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Thus, we may say, if we still look for authority and precedent from the Bible, that we are justified by the Book itself, in giving these symbolical interpretations to its characters and events.

Adam is our untried and unproven selfhood, that is a candidate for Godhood with all its power and joys. Its innocence is ignorance and it was quite possible for it to pass from ignorance to Christ-knowledge without any "falling away." Jesus did this. But since Adam fell into error he became the type of all humanity, that comes to a sense of failure, yet seeks a change of mind and a reinstatement under the Law of the Good [the Lord God].

Adam's descendants are steps that most candidates are liable to take, sometimes wilfully stepping aside from the path, as in Cain, but for the most part keeping close to the divine will.

In Enoch there is a period of such a "walk with God" that one is lifted into the third heaven (like Paul, 2 Cor. 12:2) or abides on the Mt. of Transfiguration (Luke 9:29) showing forth such spirituality and power that it is a wonder that the state does not last forever.

But the only way to abide forever in that consciousness is to pass through the Door of Knowledge, the Christ-wisdom, which Enoch did not give to the world but which Jesus gave.

The student should read carefully the first five chapters of Genesis for the first reading.

For the second reading, take from Genesis VI to XI, inclusive. Here we have an account of the third stage in the candidate's development.

The earth is the externalization of his life and it is described as in a very mixed and disorderly state. Just one true thought, Noah, is keeping the union with God.

In reading the Bible there are some curious facts that will be of interest to you. One is that *Higher Criticism*, in its literary investigations, has discovered that the Bible is written in at least two different styles with two types of Hebrew wording. So distinct are these that one has been called the Elohist story (after the word used for God—Elohim) and the other the Jehovistic, from Jehovah. These stories have been dove-tailed yet the demarcations can be clearly noted, and the student, who would like to make comparisons between the two styles, can mark his Bible thus:

Take a blue pencil and draw a vertical line beside the verses of chapter VI, from verse one to the first line (including it) of verse eight. Then turn to chapter VII and draw the blue line from verse one to and including verse five. Skip verse six, begin at verse seven, carry the blue pencil to and including verse ten. Then verse twelve. Then the last three

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words of verse sixteen "shut him in." Then the third line of verse seventeen. Then verses twenty-two and twenty-three.

The blue-marked part is the Jehovistic or Prophetic account of the flood, while the unmarked portion is the Elohist or Priestly account. This may explain some of the apparent discrepancies and also the repetitions that so often occur.

The genealogies may be of little interest to the new student. They are to the other part, what logarithms are to the plainer arithmetic. They have their place and not a name but what has a definition and a significance in the elucidation of the Way of Life. But these come later in our study.

It is a good plan for a reader of the Bible not to pay much attention at first to the stories that they do not understand or like, or to the verses that refer to and describe evil. They are the more intricate and deeper teachings and must be studied when the mind is freer from the belief in the reality of evil. Learn to meditate upon the acceptable verses that extol and promise good—mark them by underlining. They are good for your eyes to fall upon when you casually open the Bible.

Do not be afraid to mark your Bible. Get it out of that superstitious reverence. Some people make a fetish of the Book. There should be such a study of it that the leaves will be worn out with much conning.

In Noah's day, the intellect of man and his psychic powers reached great heights but his imagination was perverted, and false manifestations infested the earth. And there was but one of two things for the planet, death or a thorough cleansing. Because of the one true man and his off-spring the earth was saved. The great flood was its baptism, the ark of Noah was the saving truth that kept him and his animal thoughts, both the cultured and the wild, and his ideas which he had received from God, his family.

The forty days of trial are repeated throughout the Bible. As an instance of its consistent symbolism, search for the verses telling of the seasons of forty days of trial, such as, Moses on Mt. Sinai, Exodus 34:28; the spies in the Promised Land, Numbers 13:25; Goliath defying Israel, 1 Samuel 17:16; Elijah's fast, 1 Kings 19:8; Jonah's prophecy, Jonah 3:4; Jesus' temptations, Mark 1:13.

Noah's three sons, Shem, Ham and Japheth are the three departments of our expression of comfort or salvation (meaning of Noah) : Spiritual, physical and intellectual.

Noah's intoxication represents that fanaticism that is "naked" or fruitless in its results and because Ham despised—grew critical and condemned—the shortcomings of his father, he took the despised place towards his brothers, the enslaved senses which must serve the intellect and the moral nature.

It is said that Shem is the ancestor of the Asiatic races,

the psychical people; Japheth the ancestor of the Europeans or intellectual races and Ham the Africans or sensual races.

Through Shem, the more spiritual (sometimes psychical or merely moral) part of our expression, come the Israelites and finally Jesus, the vehicles of Truth and the Christ.

In Abraham, our *faith* is expressed. This is the state of consciousness that fathers the great multitude of our spiritual thoughts, which are to people our whole world and finally to possess it.

Let the student for a third reading, study chapter XII to and through XXIII.

The first exercise of our faith (Abraham, called Abram, at first) is to leave the old life completely. As it goes forward, in its newness, it thinks it must use devices so as not to lose its beloved (Sarah). When faith is young, the Spirit protects it from its ignorance, if the faithful one still seeks co-operation with God.

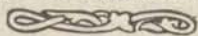
Lot, whose name means "a veil," being a near relative of Abraham, is that hidden or occult nature that more or less compromises and so becomes entangled in error—Sodom and Gomorrha.

Abraham grows rich, but is careful to give all the glory to the Lord, not even accepting a shoe-latchet from the conquered kings, lest they should say that they had made Abraham rich.

But old age comes upon him and his wife Sarah and they have no heir. So Sarah gives Abraham her handmaid, Hagar, as a wife, and a son Ishmael is born. Thus faith bears fruit through the earthly nature—the bond-woman—and pride follows which results in separation and Ishmael becomes the wild seed of faith—father of the aggressive thoughts, like Cain and Esau.

Later, Sarah conceives a son by a law that transcends natural ways, and his name is Isaac, "*laughter*," because at this stage of regeneration, the "merry heart" is in evidence, the joy of the Lord.

(to be continued)



DENIAL

BY ETHELIND LORD

"All that the Father hath is mine," we say;
And yet we hunger, thirst, and are a-cold!
Fear of tomorrow clouds the bright today;
We waste our youth in dread of growing old.

This is the great negation—source of ill;
To turn from God, forget His fatherhood,
And thus renounce our birthright, while He waits
Acknowledgment to flood our lives with good!

HEARING THE INNER VOICE

Instruction Upon Divine Guidance

BY ANNIE RIX MILITZ

VII. The Life of Inspiration

SILENT PRAYER: *I am still before God, letting His will and His way be done in all things. I delight myself also in the Lord and He gives me the desires of my heart.*

The Holy Spirit is the Breath of God, by which we truly live, and whoever desires the will of God alone to be done in his life, and is obedient to the Christ instruction, as to the Way to let that will be done, will arrive at such identification with the Holy Spirit that every thought, word and deed are inspired. The whole life then flows in beautiful harmony. No mistakes are made, every cross is a crown and every aspect sparkles with the radiance of the heavenly light within.

The whole truth is accepted, and the consciousness passes from a state of "becoming" to that of Being. Here is rest, the eternal rest of God, which is one with perpetual accomplishment. The stillness of God and the divine activity are one. We are in "the immobility by which all things are moved." The extremes have met and the paradoxes of life are reconciled.

Here all strife ceases; the eagerness for unfoldment and progression passes into the ecstatic satisfaction of perpetual being what-you-were-in-the-beginning, are now and evermore shall be. We know ourselves to be the Way, the Door, and the One who walks the Way and who enters the Door—who has arrived.

Understanding the little self, we put it into its place, making it so nothing of itself, that it is like the clear globe of the electric bulb, a simple, age-lasting vehicle through which our Spirit can shine away all the darkness of mortality's claims.

As the sun has nothing to do but "to be" in order to do its healing, nourishing and illuminating work, so that Christ of the attainment—"the children of the resurrection"—has no hard work to do in order to bring to pass the will of God, but needs only to be the Self, "shining in a naughty world," until all that is false has fled, as darkness flies before the march of the majestic orb of day.

Our sense of such importance and of leading such a busy, useful life is merged into the realization that, in truth, every

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thing is already done now by the only Doer of every true deed, and that *that very vision* is the mightiest vehicle of transformation and redemption that this earth can ever know. It is the eye that is single—the light of the world, that belongs to the “King that sitteth in the throne of judgment, scattering away all evil with his eyes.” (Prov. 20:8.)

It is the Spirit that accomplishes all things without effort or planning. Therefore the prayer of the wise is that the Holy Spirit come into a person or a situation, knowing that through its presence the character will be transformed, the body healed and affairs disentangled and delivered from confusion.

The inspired life is full of zest—everything is of interest because everything is so full of meaning; nothing is stale or dry, insignificant or negligible. All is pregnant with possibilities and prophecy. Yet the full joy comes only with *the even mind* and the heart free from selfishness, sincere and disinterested, having no doubleness of intent, without any “axe to grind.”

Therefore, in the life of inspiration there is no anxious thought about the morrow, about supply or healing or any other good. Fear and doubt have passed and in their place absolute trust and endless assurance are established. As children with a father, the inspired are completely care-free as to supply; they are the ones who “live not by bread alone, but by every word that proceedeth out of the mouth of God.” Perpetually absorbing the real substance of life, they never lack for the symbols—the food, raiment, shelter and even the pleasant and beautiful things of the earth-existence.

They live “in king’s courts,” being children of the King of Kings, and “all that their father hath is theirs.”

This consciousness is possible only to the meek of the earth. Pride maintains itself by much effort and many devices. In the kingdom of the inspired there is no pride or vanity. Even the thought of “purpose,” mission, or other object of living is banished. One lives for the very joy of living and because “it is good to be alive.”

Impulse which has been mixed with certain false views of life and so makes mistakes, merges into inspiration without losing any of its spontaneity. Every act is graceful, every word musical. Fire from the very holy of holies, the altar of the Most High, consecrates even the common works and walks of human experience. “I sanctify myself that these may be sanctified,” declares the Healer of the world. Without intending to correct, without even seeing anything to be put right, by indirection, such a presence goes about its work of the holy, healing Breath.

To the angel-consciousness, one evil is not greater than another, and that which seems the greatest is met by the same

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Truth that is the healing of the least. Whatever appears to separate us, or another, from our Good is to be dissolved by the same Light that broke the blindness from the eyes that Jesus healed.

The Spirit has many vehicles to carry out its will as to external activities, but that peculiar vehicle through which the subtle power and cause that lies back of every great deed must work, may not seem very common. "Few there be." Yet greater than activity is the silent, invisible cause of activity. Here the Inspired One hides.

Innocent of the realm of opposites, good and evil, this One judges no man. This is our true and original state, without criticism or condemnation, or even judgment concerning another—the child-greatness of our Soul made manifest in the flesh.

The coils that have been thrown about our human child-state, coils of false education and experiences that have come from worldly wisdom, must be uncoiled and melted into misty nothingness by divine Wisdom, until we are the child again; this time not in ignorance, but in Christ-knowledge. Who so majestic as the one who has all power to annihilate his enemy, yet will not harm so much as a single hair of his head!

This is the innocence or harmlessness of the Christ-child, the consciousness that is the salvation of our world.

Inspiration manifests as *the fair mind*, that is without prejudice or intolerance, unforgiveness or retaliation. The Holy Spirit reveals to us the truth about everything and everybody, so there is no place in us for suspicion. It teaches us all things, and thus idle curiosity is without our gates.

The inspiration of almighty Love gives us the great heart, that harbors no envy and to which jealousy is a stranger. It is the heart of Christ—the understanding heart for which Solomon prayed. It is with this heart that we love those who feel in opposition to us, and those who would naturally be uncongenial to us. Also those towards whom, in the old life, we would have unaccountable repugnance. "I love you with the love of Christ," is the truth that melts away all the hateful barriers that embitter the lives of the unhappy.

The intoxication of the belief in the reality of evil is a thing of the past, to one who lives the inspired life. Most original and unique explanations come to us of the strange aberrations of those who still are under that spell. There are three ways in which the different degrees of delusion are met: with amusement, or with loving pity, or with a mighty calm. And each carries healing, for there are some of the fears and follies that we can laugh away with a wholesome sense of humor; and some pains and mistakes that can be healed by tender compassion that does not make them real and so is

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able to deliver the sufferer; and there are certain sins and injustice that cannot stand before the white light of a wisdom, that turns its calm eye upon them.

The Holy Spirit shows us the way out of every maze; it leads us through the narrow places; it guides us past the rocks; it makes our life a magical tale, a leading out of the enchanted woods back to our princely home—the courts of the great King, our heavenly Father.

Eventually, the Voice is so one with our thoughts and feelings in their trueness, that whatever we do—our employment, our house, our machines—whatever we touch, is imbued with such an interest and charm that prosperity besprinkles all that we put hand or thought to—and “whatsoever he doeth shall prosper.” Time, events, people, weather—all serve us, for the very love of the co-operation which inspires them.

For true inspiration inspires others. Spirit awakens spirit. Wit that springs from an intellect imbued with the spirit provokes happy repartee; valiant deeds from the same high source make others heroic; inspired love has such noble, fearless expressions as to make ferocious beasts grow loving and kind before its power. Christian history abounds with stories of the holy love of saints that tamed their enemies, made devils express adoration and wild animals become faithful companions. One tradition is of a holy man, who, finding a lion in raging pain because of a thorn in its inflamed foot, fearlessly approached the creature and by the love-power that radiated from him was able to take the wounded paw in his hand and extract the thorn. So grateful was the king of the forest that he followed his benefactor like a dog and remained with him until sent back into the forest by his master. Later, this Christian was among others who were turned into a Roman arena to be devoured by hungry bears and lions—martyrs to their faith. One lion sprang to this man—the spectators thought him the first victim. But no! the noble beast recognized his former deliverer and he defended him from every other beast, so that the Romans dared not expose him to further danger—one so “favored of the gods.”

This is the great consummation that makes the heavenly candidate for Godhood here upon the earth, immune from all enmity—even the last enemy, death. The aura of Spirit protects him from flames of fire, surrounds him in the waters so that he cannot drown, covers him as with an armor before swords and bullets, rolls him as in softest wool and cotton in the midst of accidents. He does not need to take thought as to his life—it is hid forever in the immortal spirit of Christ. And his protection is not for himself alone, for his consciousness and his presence are the very Ark of the Lord, to save whomsoever will turn to him because they see God there. He has become the Holy Spirit. Yet while he directs and prophe-

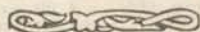
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sies, inspires and heals, he gives One, only, the glory, and claims naught for himself that he does not claim for all. By his fruits he is known, the same that marked the man of Nazareth. He is not a second Christ—there are no second Christs. He is not the Holy Spirit that Jesus prophesied shall come into the world, for that is absolutely impersonal. Yet he is the Christ, the Holy Spirit, the great God that is One Being and the real Self of us all. Personally he has become nothing, and the slight and light reflection that identifies him among human beings, he can withdraw or project at will, because he knows the laws that govern it, even as the manager of a moving-picture can throw the images upon the white screen or withdraw them at will because he knows how to control the films that cause the reflections.

Thus do we come to the secret and the power of the Ascension. By the guidance of the Spirit of Truth we are led into ultimate truths that cannot be imparted by tongue or pen. For they are the mysteries of the Christ-attainment, beyond the realm of opposites and so beyond the human language, in which most of the words relate only to the ephemeral things and actions of earth.

Now by the inspiration of the Almighty, we ever remember that the things of the Spirit are revealed by the Spirit, and we let the Holy Spirit do its perfect work in us.

FINIS.



Look well after the Cheerfulness of life, and let the dismals shift for themselves.—*L. M. Alcott.*

Substitute "respond-ability" for responsibility. It lifts all burdens, all weariness. And it opens the flood-gates of light and power.—*Faith Chevaillier.*

Always scorn appearances, and you always may. The force of character is cumulative. All the forgone days of virtue work their health into this.—*Emerson.*

Heart is a word that the Bible is full of. Brain, I believe, is not mentioned in Scripture. Heart, in the sense in which it is currently understood, suggests the warm center of human life, or any other life. When we say of a man that he "has a good deal of heart" we mean that he is "summery." When you come near him it is like getting around to the south side of a house in mid-winter and letting the sunshine feel of you, and watching the snow slide off the twigs and the tear-drops swell on the points of pendent icicles.—*Charles H. Parkhurst.*



PLANET HEALING

In the midst of the street of it, and on either side of the river, was there the tree of Life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations.—Rev. 22:2.

SOUL COMMUNION TIME TABLE

The Half-Hour of silence is observed the 27th of every month, all over the world at the same time, when it is:

9:00 a.m.	Alaska (Nome).	5:00 p.m.	Greenland, Brazil (Rio Janeiro).
9:30 a.m.	Hawaii (Honolulu).	6:00 p.m.	Atlantic Ocean (Middle).
10:00 a.m.	Tabiti.	6:30 p.m.	Iceland and The Azores.
10:30 a.m.	N. W. Canada (Dawson).	7:00 p.m.	Madeira Is., West Africa (Sierra Leone).
11:00 a.m.	Alaska (Skagway, Sitka).	7:30 p.m.	Eng. (Liverpool), Scot., Ire.; Spain, Portugal, Morocco.
12:00 Noon.	British Columbia, States of Wash., Ore. and Cal.	8:00 p.m.	Eng. (London), France (Paris), Belgium, Holland.
12:30 p.m.	Canada (Calgary), Idaho, Nev., Utah, Ariz. and Lower Cal.	8:30 p.m.	France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
1:00 p.m.	Canada (Regina), Montana, Wyo., Colo., N. M., Texas (El Paso), and Mexico (Mazatlan).	9:00 p.m.	Ger. (Berlin), Italy (Rome), Aus. (Tyrol), Tripoli, Sahara.
1:30 p.m.	Canada (Winnipeg), The Dakotas, Neb., Kan., Okla., Tex. (Galveston), and Mexico.	9:30 p.m.	Sweden, Austria (Vienna), Greece, S. Africa (Cape Town).
2:00 p.m.	Minn., Wis., Iowa, Ill., Ind., Missouri, Ark., Louisiana, Miss., Ky., Tenn., Ala.; Yucatan and Central America.	10:00 p.m.	Russia (St Petersburg), Poland, Turkey (Constantinople), Egypt, S. Africa (Pietermaritzburg).
2:30 p.m.	Canada (Toronto), Ohio, N. Y. (Buffalo), Pa. (Pittsburgh), The Virginias, The Carolinas, Ga., Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).	10:30 p.m.	Russia (Moscow), Palestine (Jerusalem), E. Africa (Zanzibar), Red Sea.
3:00 p.m.	Canada (Montreal), Vermont, Conn., N. Y. (New York City), N. J., Dela., Md., Pa. (Philadelphia), Washington, D. C.; Colombia (Bogota), Peru (Lima), Chill.	11:00 p.m.	Armenia, Arabia (Aden).
3:30 p.m.	Canada (Quebec), N. S. (Halifax), Maine, N. H., Mass. (Boston), R. I.; Bahama Is., West Indies (Porto Rico), Venezuela, Bolivia, Cape Horn.	11:30 p.m.	Persia, Island of Mauritius.
4:00 p.m.	Bermuda Is., Guiana, Buenos Aires, Falkland Is.	12:00 midnight.	Indian Ocean, Afghanistan.
4:30 p.m.	Newfoundland (St. Johns), Brazil (Central).	12:30 a.m.	Morn of 28th, India (West).
		1:00 a.m.	India (Central).
		2:00 a.m.	India (East).
		3:30 a.m.	China (Hongkong)
		4:00 a.m.	China (Shanghai), E. Indies, Philippines, Aus. (Perth).
		4:30 a.m.	Siberia (Yakutsk).
		5:00 a.m.	Japan (Nagasaki).
		5:30 a.m.	Japan (Yokohama), Siberia (Okhotsk), Aus. (Melbourne).
		6:00 a.m.	Australia (Sydney).
		7:30 a.m.	Morn of the 28th, New Zealand.

SOUL COMMUNION MESSAGE FOR OCTOBER 27TH

THE TRUE ONE IN EVERY MAN AND WOMAN FEARLESSLY GIVES EVERY WOMAN HER RIGHT TO BE EQUAL WITH MAN, IN EVERY DEPARTMENT OF HUMANITY'S EXPRESSION.

Equal Suffrage for Women

It is said that once, when Jesus Christ was asked when the kingdom of heaven should come, that he answered, "When two shall be one, the without as the within, the male with the female, neither male nor female, then shall the kingdom of heaven come."

It has always been understood that, in true symbolism, the woman is the inner man, as we read in the story of Adam and Eve: "She shall be called woman (Isha) because she was taken out of man (Ish)—Gen. 2:23. It is for this reason that

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it is always counted more harmonious for the wife to be smaller than her husband and finer; to be under cover of a veil; to remain indoors, even in the secret courts of the zenana.

But as humanity has progressed, the inner life has been given more and more importance, until now woman is no longer concealed under the oriental veil nor confined in her activities to the house, and less attention is paid to the matters of size and age in mating.

It is because man is honoring his intuitive nature, and paying more attention to his soul, that he is allowing more freedom to woman, giving her honorable place at his side, and taking her into his counsels, in considering the large issues of life.

It is when a woman begins to live for the whole race, and not for her little family alone, that she sees that she needs to have a voice in making the laws of her nation and in putting them into execution.

As long as government and politics are seen to be in existence for the advantage of the individual alone, regardless of the interest of the whole, the right of suffrage should be limited. Only as the interests of a human being transcend his own selfish ends, is the ballot safe in his or her hands. It is because woman now seeks to bless all women, as well as herself, all men as well as those of her own family, and all children as well as her own, that she is urged from within to take away the hindrances to her larger usefulness.

The writer was quite indifferent once to the matter of equal suffrage, feeling that added voters would not improve the voting, and not until the argument was brought to bear of woman's limitations in public benefactions, through being a non-voter, did the issue become vital. The argument was illustrated by an occurrence which took place in a western state in a town which had been greatly improved by the civic spirit of its women. Through their work in clubs and individually the city had become a matter of pride to its citizens, who were not loath to give due credit to its women.

Among other things was a reputation for high moral tone, made possible by the vigilance of the wives and mothers.

One day a low circus came to that town, which began advertising its character by posters, appealing to the weaker side of human nature. The wives and mothers knew the effect of such bills, especially upon young boys, and they acted quickly, sending a committee from their principal club to wait upon the mayor of their city to prohibit further billing and to tear down what had already been put up, and this before the schools should be dismissed for the day. The mayor treated these ladies with contempt, utterly refusing to grant their request, in spite of the reminder of what they had done for the standing of their city.

One of the ladies, growing indignant, spoke threateningly to the insolent official.

The Master Mind

"What can you do?" he sneered. "You have no vote!"

"Yes!" replied the lady, "we have no vote, Mayor So-and-so, but you are ambitious and you intend to be the next candidate of your party for governor, and if you do not grant this simple, only request we have ever made of you you may be nominated for that position, but you will not win, and it will be the women who will defeat you, even though they have no vote."

He still refused them. They left him and themselves went through the town tearing down the obnoxious posters. And as that lady had prophesied, their mayor ran for governor, but was defeated and through the opposition of those women.

This was a matter of small importance, but it illustrated how ineffectual women can be before the coarser element among men when great questions are at stake. And while it is inevitable that in the course of events justice must give woman her share in the nation's welfare, our world may be held back by the spiritually minded being indifferent or even opposed to this measure.

So it is in the interests of the abolition of war, of white slavery, of intemperance, of crime and of everything that militates against the progress of the human race that woman should become universal in her powers and work, and the ballot is one of the keys that unlock the doors.

Therefore, let us give ourselves this month to rousing the sense of righteousness, of justice and equity in humanity, to hasten the day when woman's voice will be heard, a clear, strong note with the best of men, who are ever in the van of the world's improvement.

We cannot speak a stronger word for the ceasing of Europe's war than that which, at the same time, gives place to gentle, peaceful hand of woman, who is the last to inflict wounds and the first to bind them up.

SUNRISE BLESSING FOR OCTOBER

GOD MAKES YOU EQUAL IN HIS SIGHT, MEN AND WOMEN EVERYWHERE! AND YOU LOVE NOW TO PROVE IT SO.

THE THEME OF NEXT MONTH'S PLANET HEALING Judging the Nations

SUNRISE BLESSING FOR NOVEMBER

CHRIST NOW ADJUSTS THE AFFAIRS OF ALL NATIONS AND PEACE REIGNS SUPREME.

SOUL COMMUNION FOR NOVEMBER 27TH

THE LORD OF RIGHTEOUSNESS IS IN THE MIDST OF YOU, ESTABLISHING THE RIGHT AND ABOLISHING WAR FOREVER.